

OBSERVATIONS
ON THE
INCA AND YUNGA NATIONS,
THEIR EARLY REMAINS ;
AND ON
ANCIENT PERUVIAN SKULLS.

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OBSERVATIONS ON THE INCA AND YUNGA NATIONS.

WHEN, after three centuries of Spanish oppression, the Liberator General Simon Bolivar, restored the empire of Peru to the Peruvians, one of his officers observed regarding the ancient capital of the nation—“This city may with truth be called the Rome of America: the immense fortress on the north is the capitol; the Temple of the Sun is its Coliseum; Manco Capac was its Romulus; Viracocha its Augustus; Huascar its Pompey; and Atahualpa its Cæsar” (*Miller's Memoirs*, vol. ii. p. 195).

In the grand Temple of Cusco, before it was despoiled by the rapacious Pizarro, Almagro, and other merciless Goths, there were seen, seated on golden chairs, the embalmed bodies of the deceased Inca emperors, upon each side of a radiant figure of the Sun in massive gold. In the same sanctuary there was a chapel allotted to the image of the Moon—the acknowledged wife and sister of the Sun,—wherein the walls were lined all round with silver ornaments, as the compartment occupied by the image of the Sun was decorated with gold. On each side of the “Mama-quilla” or Mother-Moon, as here represented, the Stars were placed as her attendants; and the deceased wives of the Incas sat near her in the order of their respective seniority. Father Acosta compares this adoratory of Cusco—the ancient capital of the Incas—to the Pantheon in Rome, and remarks that the devil had persuaded those Indian infidels to erect to his service temples that in magnificence rivalled those dedicated to the true God.

Allured by the mild climate, beauty and fertility of the valley of Urubamba, in the vicinity of Cusco, the Incas there constructed baths and a superb country-seat, where they resided for the greater part of

the year. They spared no cost or labour in embellishing with the treasures of Art at their command this charming abode of the imperial family. Not only did they build at this clysium sumptuous temples, stately palaces, artificial fountains, and extensive water-works with pipes or aqueducts of gold and silver; but, more than this, they made a decorative garden, with a zoological collection of animals from all parts of their wide-spread empire, which extended from Quito to the river Maulc in Chile; and among the fanciful ornaments of their pleasure-grounds were flowers, shrubs, and fruit-bearing trees, all modelled or worked in the same precious metals, as we still see imitated on a small scale by the tasteful ladies and nuns of Lima.

If we descend from the Sierra to the coast of Peru, peopled by the Yunga nation, we shall find that, though the materials for building be different, the same solid grandeur of structure will strike our attention on viewing the ancient ruins of Pachacamac, situated on the elevated verge of the valley of the same name, commanding a wide prospect of the calm, unruffled ocean, and gorgeous sunsets.

These ruins, as they lately stood, consisted of the remains of a fortress, a palace, and a temple—all constructed of earth and sun-dried bricks. The palace is full half a league in circuit. The fort is on an eminence some hundred yards from the palace, and is a quarter of a league in circumference. It is constructed of three walls, broader than those of the palace; they are built in a terraced form, so that each receding wall commands and overlooks the one before it.¹ The temple has been a grand edifice, but unfortunately undermined and pulled down by hunters after treasure, or others led by idle curiosity to explore the graves, which are open in many places, and skulls with the hair perfectly adherent and intact are scattered about in profusion. The interior walls, covered with mud plaster, still exhibit rude paintings in red and yellow colours, such as we may call fresco paintings. Among these may be seen a kind of scroll, sometimes compared with the Grecian or Egyptian; and on the lower terrace, facing the sea, are the remains of decorated pilasters. History records that much of the heaps of treasure faithfully exacted by Pizarro for the feigned ransom of the unfortunate monarch Atahualpa was from this temple of Pachacamac—(*Acosta*, vol. ii. ch. xii.)

In the reign of the ninth Inca, Pachacutec, his son and successor

¹ Ulloa—*Noticias Americanas*: *Entretenimiento xx.*

Capac Yupanqui, who ascended the throne in 1423, was General-in-chief of the army. This royal personage descended from the Sierra by the province of Yauyu to the valley of the Rimac, and is said by Garcilaso to have been the first of the Incas who saw the South Pacific. When he arrived on the coast he found the Temple of Pachacamac standing. It was built by the predecessors of Caysmancu, the Yunga king of the valley of the Rimac, &c.¹ Capac Yupanqui visited it, and we are told (*Garcil.*, vol. i. book vi. ch. 30) he entered this temple with silence and deep feelings of reverence, without the distraction or noise of prayers and sacrifices. The internal worship inculcated by the Incas was that of one great invisible Being, the creator and upholder of all things, whom they nominated Pachacamac (a word which means the Soul of the Universe); and the Sun was to be adored as his visible representative. But the Incas, to whom homage was rendered as the Children of the Sun, had never raised an adoratory, or devised an image or idol for the outward worship of their supreme God. It was even prohibited among them to utter the sacred name of Pachacamac, except under very special circumstances, and when spoken it was always with profound self-humiliation and contrition of heart. The politic Capac Yupanqui, as he approached the headlands of the valleys of Rimac and Pachacamac, sent envoys of peace before him, urging upon the Yunga king, Caysmancu, the unsuitableness of two peoples who acknowledged the same supreme God of the universe going to war with each other, and requesting the suspension of hostile measures on either side until they should have the opportunity of personally talking over their differences. Caysmancu admitted this reasonable proposal. The interview of the contending parties ended amicably. Caysmancu agreed to acknowledge the supremacy of the Incas, under whom he was to continue to govern his own dominions, and to introduce among his people the worship of the Sun as the visible representative of the Great Spirit who ruled the universe.

The Yunga nations did not think it derogatory to their public worship of Pachacamac to introduce into the temple dedicated to his service

¹ The word Yunga or Yunca is of Quichua origin, and means "the hot valleys or territories," and was therefore applied to the inhabitants of the Peruvian coast. The Indians occupying the warmer regions of Eastern Peru and Bolivia are sometimes called Yungas, or people of "tierras calientes," without reference to any similarity of race.

images or idols, which were principally figures in imitation of fish of different sorts, significant of the bountiful supplies of food from the ocean; a subordinate form of idol veneration or adoration which was common to all the Yunga race of the Peruvian sea-board—(*Garcilaso*, vol. i. book vi. ch. xvii.) The Inca Yupanqui removed those funny idols from the Temple of Pachacamac, which he enriched and adorned, and forbade the Yungas to offer up human sacrifices, as they were accustomed to, at their great festivals. Garcilaso repudiates the Spanish notion—originating from a misapprehension of the Quechua language—that the Incas offered up human victims in their temples, asserting that the only human sacrifices ever made under their benign institutions were at the interment of their sovereigns, or of some great curaca of their nation. He admits that upon those occasions the attached wives and faithful servants of the deceased eagerly and voluntarily pressed forward to be swallowed up in the tomb of the departed, actuated by the firm belief that after this life they were to survive in another state of corporeal existence; and this was the reason why they bestowed so much care on preserving and embalming their dead—(*Garcilaso*, vol. i. book vi. ch. 5.)

The dominion of Caysmancu extended northward as far as the river Pativilca; and beyond that border line were the possessions of the Grand Chimo, extending in the direction of Trujillo.

The Inca Yupanqui crossed this *Rubicon* with a formidable army, demanding allegiance to the sovereign rule of the Inca and the worship of the Sun, “who shone alike on all his creatures, and daily made the revolution of the world to behold their wants and supply their necessities.” The Grand Chimo nation wanted no innovations, and they defended themselves gallantly against the unprovoked invaders of their independent territories and religious usages. But after a fruitless struggle, the Grand Chimo surrendered to the clemency rather than to the arms of the Inca, who treated him with great distinction, loaded him with gifts—especially supplies of clothing,—and left him to reign as the curaca or governor of his own people and territories, subordinate to the Inca as his sovereign.

The palace of the Grand Chimo—a massive building of small sun-dried bricks and mud—is still to be seen on the shores of the Pacific, between 7 and 8 degrees of south latitude. The whole district around this ancient monument, from Trujillo to Lambayeque, is crowded with the remains of towns and villages partly buried in sand, and sadly

damaged by the searchers for gold and silver utensils of bygone generations, while the less coveted fictile remains of the potter are passed over with comparative indifference.

To Mr Waddell Blaekwood of Trujillo I am indebted for the samples of tubulated pottery now before us;¹ and he informs me that the ruins of the Grand Chimo Palace are 400 yards in circumference. It has open areas within its walls, which, in such parts as are left standing, are yet about 30 feet high. Among the ruins are several water reservoirs, one of which is 40 feet square and 60 feet deep, all faced with stone; another from 40 to 50 feet broad, by 200 feet long.

After the conquest of the coast regions, of which the soil and climate, as well as the habits, customs, and character of the people, were materially different from those of the Sierra, the Incas introduced many great changes. They constructed spacious roads and astonishing aqueducts, by means of which traffic was facilitated, and agriculture vastly extended over the desert and sandy valleys of the coast. They raised up huacas or adoratories all over the plains; some of which even now, in a spoliated and disfigured state, stand out to the wondering gaze of the modern traveller as so many monumental *Calton Hills*, overlooking the shattered remains of Inca and Yunga civilisation, which everywhere strike the eye along the maritime valleys of Peru.

In the district of Chuequito, upon the borders of the great lake of Titicaca, at the elevation of 12,725 feet, there are—says Gareilaso—some vast edifices, among which there is a court or “ patio,” of 30 yards square, with an inclosure twice a man’s height. On one side of it is a saloon 45 feet long and 22 feet broad. This *patio*, with its walls, floor, saloon, gateways, lintels, and roof, are all excavated in one solid rock. The outer roof, which is also an integral part of the same rock, is made in imitation of a covering of straw, or thatch, such as the Indians cover their houses with in the Sierra. The native tradition is, that this great rock palace or temple was dedicated to the “ *Maker of the universe.*” Close to this excavated monument of immemorial antiquity, there are a great many sculptured stone figures of men and women, reported to be so life-like as to appear actually living. They are represented in different atti-

¹ The basket of wicker with the open-mouthed painted drinking cups are from Pisco, the celebrated guano district of Peru (since presented, with various other reliques, human crania, &c., to the Museum of the Society).

tudes and positions—some sitting, others standing with vases in hand, as in the act of drinking or stepping over a streamlet which runs through the premises. Other statues, of the same kind, represent mothers with infants in arms, or in various other attitudes. The local tradition is, that on account of some heinous sins committed, and especially for having stoned a man who passed through that district, the offenders were themselves converted into those statues of stone.

From Garcilaso we further learn, that Mayta Capac, the fourth Inca, stimulated by the ambition of his predecessors, to extend the boundaries of his empire, together with the special idolatry of Sun-worship, invaded with a chosen army the province of Tiahuanacu, on the south-eastern borders of the lake Titicaca; thus marking the comparatively modern era of the Inca occupation of that celebrated seat of pre-historic architectural remains.¹

Among its ancient monuments, there is a large made mountain, reared upon a foundation of massive stone-work. Apart from this stupendous monument there are two gigantic figures of men, carved in hard rock or stone, with long vestments that reach the ground, and ornamental head-dresses, all bearing the appearance of the tear and wear of great antiquity. The city of Tiahuanacu was surrounded by a wall built of immense stones; and it is inconceivable how they could have been placed in position, or conveyed to that spot, for there are neither rocks nor quarries near it. Among the ruins of this old city are also to be seen many sumptuous frontispieces of houses, perfectly entire, and hewn out in one solid block of rock. Many of these façades look as if they only stood on detached masses of stone, some of which, by measurement, are 30 feet long, 15 broad, and 6 feet in front; and yet, when closely examined, they are all found to be of one piece.

The native Indian tradition is, that all those edifices, and others not enumerated, were works constructed anterior to the epoch of the Incas; and that it was in imitation of them that the fortress at Cusco was built in later times. (*Garcilaso*, vol. i. book iii., and chap. 1.)²

The largest island in the Archipelago of Titicaca has long been held sacred by the Peruvians, from the popular belief that it was on it that,

¹ Mayta Capac ascended the throne in 1171, and died at the age of ninety-two, in the year 1211.—Urrutia “Epoeas del Peru.”

² This great fortress of Cusco was built by the Inca Yupanqui, who reigned thirty years, and died in his seventy-ninth year of age, in 1453.

about the middle of the eleventh century, Manco Capac and his wife, Mama Oella-huaea, descended from the sun. Skirting the shores of this great water-basin of the Andes, we still see, as designated on our maps, not far from the peninsula of Chucuitu, the Isthmus "Yungillo," which is merely the diminutive of Yunga, and may, perhaps, have been so named as commemorative of this spot being the early cradle of the Yunga family. It certainly appears to be a fact indicative of a much earlier civilisation than can be ascribed to the period of the Inca occupation of those places on the shores of Titicaca, that the rock-sculptured temple at Chucuitu was dedicated to the "Maker or Creator of the Universe"—to whom the Incas, as we have already noticed, neither raised temples nor offered public worship. On the other hand, the Yungas of the coast, who had not, like the Incas of the Sierra, set up the sun as the emblem of either civil or religious dominion, bowed their heads before the Supreme Creator and upholder of all things, in their own great temple of Pachacamac; thus preserving, in their outward worship (until subdued by the Incas), more truly than their contemporaries beyond the western Cordillera barrier, the memory of a higher religious life. But as the Inca and Yunga nations essentially agreed in acknowledging the same sovereign god and creator, Pachacamac, as did likewise (by Garcilaso's report of native tradition) the primitive founders of the more ancient rock-temple in Chueitu, we may be, not unreasonably, permitted to infer that the progenitors of both the Incas and the Yungas made their first exodus from among the people who, from time immemorial, inhabited the borders of the great inland lake of Titicaca.

Now, admitting the affinity of origin and race of the collective indigenous tribes of the coast, and the Sierra of Peru, before the arrival of the Spanish invaders, we may expect to find among them all a certain family likeness. And this is the case. As a whole, they are of short stature, with small compact hands and feet; but on the mountains, where the air is highly rarified, we find a proportional expansion of lung and depth of chest, a ruddy complexion, and remarkably firm, well-turned, muscular limbs. In colour of skin, they vary considerably, according to elevation and climate, individual constitution, and other causes I have seen in the valley of Huanuco an industrious agricultural Indian family, of the name of Avila, who were distinguished by a fair complexion and lightish hair; and I have been told of tribes on the eastern frontiers

who are said to be nearly as white as Europeans. But making allowance for every subordinate divergence of colour, the prevailing tint of the skin is brownish, though in some instances it deepens into bronze, and in the humid sultry forest land verges to yellow.

The hair of the head is usually black, and even in old age rarely turns to grey. When allowed to grow long, as in the female, it is seen to be straight, coarse, thickly set, and superabundant. Some of the men have thin beards, but for the most part they are smooth-faced like women. In the physiognomy, size and shape of the face, we meet with considerable variety. From the interior of South Peru, I have seen men with strongly marked Mongolian features, and also not a few with the Jewish profile. In some natives of North Peru, again, I have been accustomed to observe a broader and less aquiline nose than we so frequently notice in the ranks of Indian infantry from the warrior departments of Puno and Cusco. In fact, there is much ground for believing, that in these southern regions of the Andes, an intrusive race mingled with the primitive population at some unknown stage of their history. One of the provinces of the department of Cusco is named Aymaracs, and in the district of Titicaca—Puno, Huancane, &c.—the Aymará is currently spoken. This language is allowed to be distinct from the Quechua, as well as its cognate dialects, the “*Lumana*” of North Peru, the Chinchaysuyo, and the Yunga.¹ The coast lands of Nasca and Chincha, &c., which were peopled by the Yungas, were included in that section of the Inca Empire which, to the south, extended inland from Chincha to Ayacucho, and was called Chinchaysuyo. Among the books sent to Lima in my time, under

¹ When the tenth Inca, Yupanqui, took possession of the Yunga district of Nasca, on the Pacific, he from thence colonised the corresponding hot valley of the Apurímac, and thence again it is most likely the banks of the Amarumayu, in the province of Mojos, inhabited by the Chuncho Indians.—Garcil., vol. i. book iii. chap. xix.; and also book vii. chap. xiv. When one of Yupanqui's enterprising predecessors, Roca the sixth Inca, who died in 1363, occupied the throne, he sent his son and successor Yahuar-Huaca across the Antis or Eastern Cordillera, with a largo military force, to the conquest of the country, afterwards called Antis-suyo. On the eastern side of the Antis he founded the colony of Pillicupata “do gente advendida;” that is, he peopled it with strangers from some other warm region of the empire, for it was the practice of the Inca Emperors never to colonise a hot district with natives of a cold alpine climate, and *vice versa*. See Garcilaso, vol. i. book iv. chap. xvii.

the auspiees of the London Tract and Missionary Society, was the Gospel according to St Luke, translated into the Aymará, by Don Vicente Pasos-Kanki, a native of Cuseo. I showed a copy of this translation, with the Spanish annexed, to a competent judge, who read and spoke the language; he read some verses in my hearing, but concluded by saying, it was impossible to express correctly all the labial, dental, and guttural sounds of the Aymará by any combination of the letters of the Latin alphabet. Just as the Gaelic is used by our Highland clergy, the curates of the Andine regions of Peru conduct the services of public worship and the instruction of the confessionary through the medium of the Quechua. This ancient language does not offer the same difficulties of pronunciation as the Aymará; but it has only in legitimate use eighteen letters of the Latin alphabet, it excludes the letters B, D, F, G, I, X (so that, according to its native structure, the word "Inca" should be written Ynca, and the word Yunga should be written Yunca); but this rule of Indian orthography has not been duly attended to by Spanish writers. I have never seen a Yunga Vocabulary, though I believe a Grammar, with some specimens of that dialect, in the "Confesionario," has been published by Fernando de Carrera. I learn, however, from the Vocabulary of the Chinchaysuyo, by Juan de Figuredo, that the principal difference between this Peruvian dialect and the Quechua consists in a grammatical *syncopa*, or cutting off a letter or syllable from the Quechua; as for example, instead of *micureani*, *miceurā*; instead of *munareani*, *munarā*, in both which instances the particle *ni* is cut off in the Chinchaysuyo.

By the testimony of language we thus trace the affinity of race among the great bulk of the Peruvian nation under the Inca dynasty, while the isolated Aymará, still preserved and spoken in the very centre of that great empire, remains as a subject of curious inquiry. On the coast too, near Lambayeque, in the ancient dominions of the Grand Chimo, we have, in the town of Eten, a peculiar people who speak a language unknown to the rest of Peru; it is said to be a dialect of the Chinese.

But if we look into the ancient Hnacas, or the more humble domestic vault of the poor Inca Indian, we further meet with proof of a general similarity of race in the cranial conformation, which may be considered as characteristic. Among the prominent signs may be enumerated,—a naturally low and narrow forehead, as compared with the interparietal, or lateral swell; a short longitudinal diameter; and, very commonly, a

more or less depressed oeciput. But that the Indian forehead is not always naturally low, a striking evidence is found in the portrait of the late Archdeacon of Cusco, the much-honoured Dr Justo Sahuaroura, who was the last of the Ineas of Peru.¹ Intellectually, the educated Indian of Peru is allowed to be quite equal to the white Creole.

I do not propose to speculate on the causes or the consequences of the reigning eharacteristics of the Peruvian crania, nor enter upon details regarding the samples of ancient art manufacture found in private graves or Huacas, but shall cursorily notice a few particulars in explanation of the crania now exhibited. The skulls marked 1, 2, 3, 4, are from two of the most ancient Indian ruins in the valley of the Rimac; namely, the Huaea of Salinas, and the old city of Cajamarquilla, a few leagues to the north-east of Lima. Here (or at the neighbouring Huaca of Late), it is supposed that the speaking oracle "*Rimac*," after whom this valley is named, received deputies, and through their instrumentality, presided over the fate of neighbouring nations (Garcilaso, book vi. chap. vi. 24, 30, vol. i.)

If we bear in mind that this valley was not under the jurisdiction of the Inea government, until the era of Capac Yupanqui, who succeeded to the monarchy in 1423, and that Pizarro founded the city of Lima in 1535, we have pretty sure data for eoncluding that four of the Peruvian skulls now before us, viz. Nos. 1, 2, 5, 6, belonged to living men of the period intervening between these given dates. They were taken from their respective burying places, distinguished with the true sepulchral insignia of the Inca dynasty; the wrappings, and woollen textile materials, yarn, and other articles of ordinary use, of which I present samples from their own tombs. The Yungas required but little clothing in the warm climates of the valleys of the east,—they had not made much progress in spinning or weaving before the Inca invasion of the coast, and their clothing was of eotton or soft pliant grass; the Vicuña wool is a sure indieation of the Inca manufaeture and rule. Had they died before the epoch of the Inea oecupation of the east, they would not have these sepulchral aceompaniments—had they died while under Spanish rule, they would have had Christian burial in consecrated ground; whereas the specimens before us were carefully procured from the most undoubted Indian graves. Nos. 3

¹ Sahuaroura witnessed the final triumph of his countrymen at Ayacucho in 1824. He wrote his "Recuerdos de la Monarchia Peruana" in 1836, which was published with portraits of the Incas in Paris, An. Dom. 1850.

and 4 may be anterior to the Inca period, as they were exhumed without clothing. In the valley of the Rimac, the dead are found in neatly constructed and plastered underground cellars, beneath the ground floor of ancient native dwellings, and the Huacas, that appear like so many made mounds, widely dispersed over the plains, have their mausoleums which can only be entered by very low apertures.¹

As to the forms of the skulls on view, it may be seen at a glance that they vary considerably. Nos. 1, 2, 3 and 4, were picked up as they came to hand, without selection; but Nos. 5 and 6 were chosen to illustrate two varieties of conformation, which, though not so common in the graves, are often alluded to in books. Thus, No. 5 is notable for its very slanting forehead, and compressed occiput at the parietal protuberances; while No. 6 is an exceedingly well formed skull. They were both taken from the old burying-ground south of Chorrillos, on the way to the ruins of Pachacamac from Lima. This No. 6 exhibits the peculiarity of a triangular or wormian super-occipital bone, to which, in the "Edinburgh New Phil. Journal," January 1858, Dr Daniel Wilson alludes, as being, according to Dr Tschudi, "*peculiar to the Peruvians, and traceable in all the skulls of that race.*" If Dr Tschudi be here accurately quoted by Dr Wilson, there cannot be a greater mistake on a question of fact always open to be decided by personal observation in Peru. The result of my own recent investigations in reference to it, when in Lima, during the years 1859 and 1860, I have stated elsewhere;² and shall only now remark, that, as far as the Peruvians are concerned, the existence of wormian bones are not usual cranial signs, and cannot be relied upon as of typical significance.

With regard to the oblong, flat crania, which have been occasionally found around the lake of Chucuito, or Titicaca, on the Andes, a region

¹ The ancient graves in the province of Taena present a remarkable uniformity. All are arranged in parallel lines, and in shape of small subterraneous arches, under which the bodies are interred, all of them in the same position, accompanied with the instruments or implements, &c., used by them when in life. And in the valley of Palea, as well as in that of Caplina, and some others, are yet to be seen enormous granitic stones covered with engraved hieroglyphics and curious figures,—works, perhaps, of another race, and of more advanced civilisation, who knew the use of signs in preserving the chronicles of events.—*La Revista de Lima*, 15th March 1863.

² See "Edin. New Phil. Journal, New Series," vol. xi. 1860; Art. "Peruvian Gleanings." By Dr Archibald Smith.

to which there is easy access from Tacna and the coast district of Arica, where such skulls have been exhumed in greater numbers, I cannot speak from personal experience. It has indeed been suggested by Dr Unanue of Lima, that there is an analogy between the Malay and Aymará languages, and that intruders of the Malay race may have landed from their boats or balsas at the harbour of Arica, and penetrated to the Sierra by the usual Cordillera pass. But this is only one of many conjectures on the subject of intruders, which throws no additional light on the origin of the flat skulls. In 1859, I saw in the Lima Museum two remarkably deformed crania, one of which pertained to an encased mummy, so strongly compressed on the forehead, that in life the bulk of the brain must have been pressed back on the occipital region ; but these were singularly exceptional specimens.

There is no accounting for the false taste of barbarous nations, as exhibited in their conventional usages.

Garcilaso tells us of the practice of the savage “*Mantas*” of Esmeralda, whom he visited on his voyage from Peru to Spain, in the year 1560. The adults delighted in covering their faces with scars and daubs of yellow, blue, red, and black paint, all blended differently according to the taste of each individual. These people pressed their children’s heads between two boards, one on the forehead and the other on the occiput, which, day by day, they drew tighter and tighter together, until the children attained the age of four or five years. By this treatment, our historian says, the head was made broad laterally, and narrow longitudinally.

The late Lieutenant Herndon of the United States, in his work, entitled “Exploration of the Valley of the Amazon,” published in 1853, relates, at page 203, an example of the same barbarous custom, which he witnessed among the “*Conibos*” of the Ucayali,—“The head of the infant had been bound in boards, front and rear; and was flattened and increased in height.”

NOTE.—In reference to the barbarous custom of the Conibos “*de aplastar la cabeza de sus niños con dos tablas*,” that is, of flattening their children’s heads between two boards, A. Raimondi, Professor of Natural History in the Medical School of Lima, relates a curious instance observed by him during his recent travels in the regions of the Ucayali and Marañon, in the province of Loreto, as follows :—

“In the missionary station of Sarayaco I had the opportunity to see a

male child—"un niño"—which its mother had brought in order to be baptised, whose head was elongated backwards, while there was a rounded protuberance on the well depressed frontal bone. Not comprehending how this protuberance could have grown up on a part compressed by a board, I asked the mother if the board she had used to compress this child's head was a flat one, and learned that the board had a large hole in it, which explained how the protuberance on the frontal bone corresponded with the opening in the board, and developed itself where that bone was free from compression." Professor Raimondi remarks, that by the artificial compression of the Conibos children's heads, the forehead is forced to recede, while the skull is lengthened backwards, and thus they much resemble some skulls found in certain "*Huacas*" or ancient burying places in the Sierra. (See "*Revista de Lima*" (1862), article "Apuntes sobre La Provincia Litoral de Loreto," by Antonio Raimondi.

I may just observe, in reference to the ancient occupants of Peru, that I think very little is yet generally known of the antiquarian remains of their civilisation before the Spanish conquest. I have had free access in Lima, some years ago, to a magnificent private collection of about three hundred drawings from ancient monuments and ruins of cities—not less interesting in character, I believe, than those of Yucatan—which were beautifully executed by Mr J. Raymond Clarke, an American gentleman who had devoted many years to such researches among the least frequented forest lands of Peru, and other neighbouring republics.

The following Donations were presented to the Museum by Dr Smith.

Collection of Remains from the Ancient Tombs of the Inca and Yunga Nations in Peru, including:—

Human Skull from the ruins of the Huaca De Salinas, near Lima, Peru.
Three Human Skulls from the ruins of Cajamarquilla, near Lima.

Two Human Skulls from the ancient Huaca, Chorrillos, Lima. One of these crania shows the existence of a wormian bone, it is of large size, and is situated at the junction of the sagittal and occipital sutures. Several smaller distinct ossiculae are also present in the occipital suture. Dr Smith states that wormian bones are by no means general or characteristic of the cranium of the ancient Peruvians.

Various portions of the Dresses of Cotton and of Woollen Cloths, some plain, striped, checked, and others with patterns in different colours;

also Ornamented Belts, Bunches of Thread, &c., &c., found in the Ancient Tombs of Peru.

Basket formed of reeds and plaited grass, containing two cups, being portions of gourds, balls of very fine woollen thread, and wound on three wooden spindles; Short Head of Maize or Indian Corn; Ring-shaped Stone, $3\frac{1}{2}$ inches in diameter, with a perforation in the centre $1\frac{1}{2}$ inch in diameter; and Small Stone Ball $1\frac{1}{2}$ inch in diameter, found in a grave at Pisco.

Two Small Idols, male and female, of black earthenware, from Trujillo.

Four Bottles of Red and Black Earthenware; one representing a monkey, another twin birds, &c., from Trujillo.

Two Drinking Cups, of thin, dark-coloured earthenware, from Pisco, and shaped like the modern tumbler.

Two long shaped Drinking Cups, rounded below with bell-shaped mouths, of reddish earthenware, with coloured patterns; one measures 7 inches in height; on it is painted the cactus or melon thistle, in black and white; the other is covered with a rich pattern of red, white, and black colours, from Pisco.

Bronze Star-like Implement, of five rays, one of which is awanting, from Pisco.

Small-sized Face or Mask, in red earthenware, of an Indian, displaying in black colour a thin beard and moustaches, from an old Peruvian grave at Chincha. The Peruvian Indian is usually beardless.

Portion apparently of the Spindle of a Distaff, terminating in a pear-shaped extremity, which is hollow, and is pierced at each end with a round hole, and a small piece of slab pottery, pierced in the centre, probably used with the spindle.

As specimens of the language of this ancient people:—

Padre Diego de Torres Rubio, Arte y Vocabulario de la Lengua Quichua general de los Indios de el Peru—to which el P. Juan de Figueredo added a Vocabulary of the Chinchaysuyo, printed in Lima, 1754, 12mo.

El Evangelio de Jesu Christo segun San Lucas, en Aymará y Español, 12mo, Lond., 1829.